

# INTEGRITY

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"I WAS HUNGRY AND YOU FED ME"

May, 1950

Vol. 4, No. 7

Subject ~ Daily Work

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EQUAL OPPORTUNITY FOR ALL

## Glorifying the Daily Grind

Making a living is generally regarded as a grim but unavoidable necessity. The millions of people stirred to wakefulness each workday by irritating alarm clocks are not prone to leap out of their beds with a glad cry. The delight of a new day and the high adventure of living are not topics upon which many minds linger in the stumbling half-light of early morn. It would be erroneous to conclude that the present high rate of low spirits before the morning coffee is typical of man under all circumstances, in every age. It would be equally inaccurate to assume that men under better circumstances would not awake to something nicer than a vale of tears. These facts do not disturb us. The disturbing fact is that the rebellion which understandably grips our members as we rise from our couches has now taken possession of our spirits at high noon. Even in the clear light of day, with circulation restored, few men are convinced that the work they do is worth doing. They would be rid of it if they could. They feel "they should have stood in bed."

I respect the exceptions to this rule. These may prove that ennui is not inevitable, but they do not set the style. Daily work is regarded by most men today as a necessary means to the end of leisure, and leisure in turn is directed to the pursuit of pleasure. This attitude could not have gained so many adherents were it not that grossly subdivided jobs have made each man's task distasteful. So many tomorrows of an awful sameness turn the tired heart to other sources than work for some pleasure, some adventure, and some sense of importance.

The mood of the Monday morning commuter as he hastens to his work is not that of a free man tackling a job. The atmosphere



of blue Monday that hovers under the droplights and over the typewriters is one laden with silent resentment and quiet despair. The contrived gaiety of the weekend must be replaced by the contrived docility of the job. All those who endure the monotony of specialized effort devoid of exciting purpose will recognize the description. The work is there *to be done*. The end and purpose of the work—that is not *your concern*. No improvement can be made in the efficiently devised routine.

The job is to be *filled*. That's the way they put it, and how accurate they are! The job is to be filled; the worker remains empty. The immutable laws of profit and technology prescribe the means and the end. If you fit those demands the job is yours. No longer need your conscience be your guide, but let it be replaced by standard operating procedure. The conscience is tuned to God, but the wheels of industry are moved by the power of money and human genius.

### The Promise of Hope

It is true that most people try to make the best of it. They wait upon events that will set them free. Immediately in their dreams is the next paycheck, the next weekend, the next vacation, the new gadget, but over and beyond this is the vaguely hopeful beatitude of a brave new world ahead. Despite the threat of hot and cold running wars man's rendezvous with destiny lies ahead. We are *told* so in erudite volumes and in the comic strips. Our hope is in the future. Never look back!

In his book *Nineteen Eighty-Four* George Orwell writes a profound commentary upon our times by using the device of carrying current social trends to their ultimate; 1950's monotonous work and fear of being fired become in 1984 complete automatism and terror of political liquidation. The powers which govern at that future date have discovered that the best way to enslave men is to keep them in such ignorance that they cannot *conceive* of an alternative to their plight. This ignorance is inculcated in childhood training where the memory is taught to *forget*. Orwell permits his leading character to become obsessed with the idea; he is plagued by the question as to whether *at some other time things had been different*. His inquisitiveness eventually leads to his being arrested, tortured and destroyed.

The point that Orwell provides for us here is his dramatization of one principle of hope. Man *must look back* if he is to gain hope for the future; man must look back because he has been *sent*. One function of the Church is to provide man with a tradition so that he may remember *why* he has been sent.

In her doctrines and history the Church provides a rear-view mirror in which we can see plainly a *supernatural* power made manifest in the affairs of men. This supernatural influence is the thing most lacking in contemporary affairs. The daily grind is *godless*. Yet there was a time in history when the *presence of Christ* was the most poignant and significant characteristic of the workday.

As we cast our eyes, first upon the ages of faith, and then upon the current scene, we can see that the underlying impetus of living, which at one time swelled up from an awareness of Christ's presence, has been replaced by an impetus almost as mysterious, just as jealous of our credibility, but based upon human genius *separated from the supernatural*. Both of these creeds cast upon the screen of our imagination a vision of the future. The Church asks us to bear with this time of trial, expectantly alert for the second coming of Christ, at which time our fondest dreams of happiness will be more than realized. Science\* (the rival creed) also quiets our impatience, admitting present difficulties, but consoling us with the hope of a millenium when human genius will control all power, dominate the universe, and thus create heavenly circumstances on earth.

Both creeds provide us with a taste of the beatitude that lies ahead. We are not wholly bereft of contemporary consolation. Christianity reminds us of the presence of Christ with us here and now. Science points to contemporary miracles giving us comforting gadgets to keep our hopes alive until the triumph of human genius is complete.

### Daily Work Glorified

The daily grind can be sublimated by either of these creeds. If indeed human genius can eventually provide the fondest desires of man with complete fulfillment then let us bear with today's drudgery, rejoicing in each new triumph of science, bowing before the signs and wonders of factory and laboratory. If on the other hand we know that Christ is here among us, meriting for us an eventual paradise of ecstatic delight, then let us bear with the drudgery of the day, rejoicing in each new natural and supernatural evidence of His love, identifying our will with that of His Church, the vehicle which bears us onward to paradise.

There is one thing that we must realize however. *We can't have it both ways!* The two creeds are mutually exclusive. If

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\*Science the creed, not to be confused with science as a mere body of knowledge or a course of training.



complete happiness can be achieved in Christ and in Him alone, then human genius by itself has *nothing* to do with human happiness. If complete happiness can be achieved by human genius alone, then Christ has *nothing* to do with human happiness. Christ says, "Without Me you can do nothing." Science says, "Without me you can do nothing." One of these statements is a lie.

The reason we must choose between the two is this. To achieve their ends, both creeds demand our daily co-operation. We must give wholehearted co-operation to the program if we want to be in on the "payoff." Our own personal pleasure must be foregone, and we must dream only those dreams prescribed by the creed if we want to further the mission of God or the mission of science.

### **Two Creeds — One World**

Although there are two creeds (the belief that man's happiness lies completely with God as opposed to the belief that man's happiness is entirely of his own making) there is but one world in which these creeds can be lived out. Both creeds are concerned with the same problem, the satisfaction of man's corporal and spiritual needs. Thus two men awakened by different alarm clocks can take the same bus to work and even ring in at the same time clock, and do the same job, and whereas one subscribes to the belief that Christ is the source of all happiness, the other may be motivated by the belief that human genius alone can save us.

It is right here at the workbench that the complications occur. We must be very clear about the natural and supernatural matters involved in the daily grind before we can see how society can be rescued from the false creed of science, and become aware of the presence of Christ.

### **The Saint and the Machine**

In this one world where two creeds vie to win our loyalty there must be some evidence, some sign, to which each creed points to *prove* that it is deserving of our credence. Each creed has a *sign*, an evidence of the power it espouses, of the testament it proclaims, of the hope it evokes, of the vision it promises. The creed of Christ provides us with two signs, the first is the Christian community, the second is the saint. The Christian community is a sensible evidence of the presence of Christ in the human community; the saint is the sensible evidence of the presence of Christ in the human soul. The power of God is made evident by the way in which it *animates* the human community and the individual person. The creed of human genius also has two signs, the first is

the industrial state and the second is the machine. The industrial state is a sensible evidence of the presence of human genius in the affairs of men; the automatic machine is the incarnation of human genius. Just as the Christian community and the saint manifest and bear out the will of God, so too do the mechanized state and the machine manifest and bear out the will of man. Christ says "go," and the saint goes. Man says "go," and the machine goes. When this "going," this evidence, becomes a social thing we have a society of saints which is the Christian community (the Church) or a society of machines which is the industrial state.

The Christian knows that the only way we can achieve human happiness is to subordinate man to the will of God, but this subordination is a means to the end of augmenting merely human virtue with the power of God which we call grace. By our humility we will be exalted. Those who profess the creed of human genius tell us that the only way we can achieve human happiness is to subordinate man to the machine, but this subordination is a means to the end of augmenting merely human power with mechanical power, (or to be more precise) the power of human genius.

### **Sanctification and Mechanization**

In the light of this analysis it is clear that the two endeavors which concern the competing camps are on one hand the sanctification of man and society, and on the other hand the mechanization of man and society. It is also clear why we see posed as giant antagonists in the modern world the Christian community and the industrial state (Soviet Russia). One stands for sanctification, the other for mechanization. It is here that our dichotomy must be seriously modified. The fact that human genius has developed an organized rebellion against the dominion of God and that it has thus far succeeded in converting men and nations to its mystical blasphemy may mark it as a sizable antagonist to the Church, but let us not assume for a moment that *they are of the same stature*. Human genius *without God* is a mean thing indeed, and were it not for the support its rebellion has received from the Prince of Rebels its effects thus far would be most inconspicuous. The marked difference between the creed of God and the creed of man is that where one will redeem human genius the other will annihilate it. Human genius may discard Christ and annihilate God, but Christ has come among us to heal and uplift human genius. The war therefore is not between saints and machines, but between Christ and Satan, between the Redeemer and the Destroyer. Nevertheless the instruments of



seduction are on one hand the power of God and on the other hand the power of the machine. The worker at his bench complies with these two creeds. If it is Christ in Whom he places his trust, then he is concerned about his personal sanctification and the Christianization of the society of which he is part. If it is human genius he trusts, then let him be resigned to being one automaton in a mechanical state. He must choose the power to which he is to be subordinate, God or the machine.

### Profit and Power

The ennui to which I referred in the first part of this article is a condition more hopeful than most of us realize. We are now in a transitional stage. Momentarily the wage earners are uncertain. Christianity of a past generation still has some small hold on their attention but not enough to reanimate them. The golden age of capitalism has waned, and its dreams as well. The wage earners are not yet wholly committed to any creed or ideology. They move more or less from one immediate goal to another, not overly concerned about the remote future or the final end of their efforts.

The age of profit seeking, in subordinating men to mass production, has disposed them almost unconsciously to accept the mechanized state, and yet certain residual Christian ideals of the supernatural and of human dignity keep them from complete capitulation. It is of tremendous importance that we see the situation clearly if we hope to seize this last opportunity. Capitulation to complete mechanization will be for most men not an act of enthusiasm but one of despair. They will give up the struggle to reunite human dignity with depersonalized jobs, cash in their birthright and leave everything in the hands of the state.

Those of us who hope to see a renewal of Christian fervor must forestall this despair, and there is only one way that it can be done, by restoring a sense of sacred mystery which will touch men at the depths of their souls. This Christian sense of mystery is the only antidote to the maniacal rationalism of the machine. The fascination of faith must replace the fascination of mechanical power. If we concede for one moment that human beatitude is *necessarily* bound up with technological progress, and that man must reconcile himself to mechanization, we will only confirm the wage earner in his despair.

In order to illustrate this point of the need for a restoration of mystery and a scorn for technological progress I should like to contrast briefly a Christian philosophy of work with the kind of attitude that currently prevails in factories, shops and offices.



## Creativity

In the light of Christian revelation we see ourselves participating in a divine program that moves inevitably to a triumphant climax. This planet plunges gloriously and purposefully through space. God the Creator remains in constant loving communication with each of us, permitting our hearts and hands to develop and unfold the splendid pattern of His will. The most insignificant gesture we make at our work has eternal repercussions. In the name of God and the love of neighbor we are bound together in the harmony of centuries and eternity.

God's love for us, and ours for Him, binds together God and humanity. This unity is creative, continuously generating new works of praise. The daily grind with all its many acts and gestures depends for its glory on the last simple judgment, "I was hungry and you fed me, I was thirsty and you gave me to drink. . . ." Nothing is vain or futile or superfluous if it takes place within the orbit of creative love.

This is the conception of creativity that the Christian worker takes with him to the job. At his work however, in many cases despite his good intentions and consequent merit, he finds the work day organized along "creative" lines quite contrary to the will of God. His good acts and intentions are so many tiny boats struggling against the torrent which sweeps men onward to the millenium of human genius.

For the worldly credulous, "creativity" is the act of the machine. One mind makes the mold and pattern, then men and machines begin to churn and sway in rhythmic gestures grinding out endless duplications. Tabulating machines are the recording angels which transform many gestures into numerical "totals." The examination of conscience is an inventory of accomplishments—how many bricks, how many cans, how many sales, how many dollars.

The sterile "creativity" of the machine demands the complete subordination of the man. There are those who desperately defend this marriage of men and machines as a "creative" union. It is indeed creative, but in no sublime sense of the word. They say that a man and his turret-lathe are no different from an artist and his brush. This is as much as saying that a hurdy-gurdy man is as much a musician as a violinist. It is the machine that sets the rhythm, the pace, and the contract. The man is a mere auxiliary control.

Do we rejoice in the works of man and God? A few people do, in the museums and the churches. The plaudits of the multi-

tude are only for the work of the machine—the new car, the new television set, the new toy, carefully waxed so that no print of man will be on it.

The creative bond of love is severed between man and man, so that a new mechanized unity can be established. The Automat restaurant is an ultimate. One man places a biscuit in a hole in the wall; another man inserts a coin which unlocks the door, and he abstracts the biscuit from the womb of the machine. Let's not kid ourselves, we like it that way! How much neater and more efficient it is to deal with machines than with men. The various brothers within the human family are ashamed to deal with each other, knowing that mutual creativity has been sacrificed in order to enjoy the fruits of the machine. It may be indelicate but not inaccurate to see in the machine-made contraceptive device a modern symbol for all barriers which prevent the seed of love from being fertilized. The industrial paradise has its own creativity which is not the creativity of love.

### Justice

For the Christian the daily grind is a work of justice. It is the simplest form of filial obedience to the laws of God. His day's work is the ordinary way in which he holds title to his birthright. He serves God and his neighbor, contributes his share to the common good, and provides for the needs of himself and his dependents. This is no mean accomplishment, because harmony and concord between all the various parts and strata of reality, the cycles of nature, human generation, and even the Mystical Body of Christ, depend upon a daily effort. Through his vocation the worker furthers the good of all creatures. He brings raw material to perfection by rendering it serviceable. He provides goods which are needed to make human virtue more likely. He obeys the divine commandment of service.

All of those magnificent gestures throughout history struck in the cause of justice and freedom depended ultimately for their lasting worth upon the fact that each day each man assumed his burden, worked honestly, administered wisely, and cared for the weak. Social justice can only begin at the work-front where wealth comes into being. The existence of a social *order* requires as its basic skeleton the honest toil of workers.

In place of justice the industrial state gives us the work schedule. Each man must do his share, but not according to the rhythm of human talent and human need, but in accordance with the tick of the clock and the rate of production. While thousands of families suffer without homes, thousands of workers sweat



over piecework, turning out potato chips, lipsticks, junk jewelry, paper napkins, neckties, and bombs. While thousands of unemployed sit morosely in employment offices, new machines are being installed to take their place. The rate of pay is determined by how many pieces produced, not by how many children there are to be fed. Every man must do his share; machines make tiny perforations in his card to measure his contribution. No question of God, neighbors, or the common good—just production! Rush orders to be filled! "Give it everything you've got!" "Four thousand cartons of cleansing tissue to be shipped before five o'clock!" "Everyone on his toes! Mr. Gulch wants us to have everything ready for inventory before lunch!" "Get this freight car unloaded—it's got to be out of here by three!"

Justice! What is justice, the in-basket, the customers, the boss's wife, the production schedule, the timetable? Must we rush because thousands are starving? No. Because thousands are thirsty? No. We are rushing because the work schedule demands it, and if you don't like it, brother, you know where you can pick up your pay!

### Charity

Work is an act of love according to Christian concepts. It is a better thing to give than to receive. At our daily work we learn *how* to be generous. We learn how to *give*. Of what value would be the monies of the rich or the coin in the collection box in alleviating the wants of the needy unless there were some worker, skilled through daily practice, to render the service that's needed? How could we feed the hungry without farms, millers, truckers, cooks, bakers, cattle men, shepherds, etc! How could we give drink to the thirsty without well-diggers, vintners, brewers, dairymen, etc.? How could we clothe the naked without cotton pickers, loom operators, weavers, tailors? How in fact could we instruct the ignorant without writers, philosophers, translators, printers, book binders, etc.?

Certainly it is not to the isolated act that Christ will refer when He says, "I was hungry and you fed Me." We acquire the ability at work which, when accompanied by a response to the Holy Spirit, becomes Christian responsibility. Love is expressed in gifts. The worker is a giver, because he knows *how to give*.

In the industrial state where baked beans are counted and machines slice the meat, charity is replaced by *service*. Just as the Christian looks upon every stranger as Christ, the industrial mentality looks upon every stranger as a potential customer. The customer is always right. Why? Because he carries the coin of

the tribute. (As time goes on concern will be less for the customer and more for the government man. This has already happened in England. Ration tickets become more precious than money as rugged individualism is replaced by rugged collectivism.) But until that time the customer sets the pace. Never mind feeding the hungry—they're all broke! Feed the gluttonous, give drink to the intemperate, clothe the debutante, house the gasoline station, harbor the wealthy tourist, instruct the G. I. with the loan, visit those who are in prison (they need lawyers), visit the sick and sell them insurance, and psychiatrists counsel the doubtful—it's a gold mine!

Christianity endowed the beggar with a certain awe because, simply and dramatically, what we did to him we did to Christ. It is this place that has been taken by the customer, and which will tomorrow be taken by the government man. These three have the power to move us, one by love, the second by money, and the third by fear.

### Asceticism

The most estimable quality of daily work is the opportunity it affords us to carry our cross with Christ each day. Good work will always have pain, callouses, sweat, failure and disappointment connected with it. In Christian terms these things are not merely negative. It is understood that an expurgation of our flesh is necessary before we can be docile to the persuasion of spirit. Our wayward passions must be broken to the harness of mind and will. As we carry the cross of daily demands we move toward calvary and beyond that to the triumph of the resurrection.

Some Catholic sociologists who have despaired of finding any other admirable quality with which to bless the dehumanized factory grind, have seized upon asceticism as the significant feature. Certainly the monotony of repetitious effort is painful and difficult. "Can't we Christianize that," they ask, "and offer it up as an act of resignation?"

This suggestion that the worker accept the ascetic demands of industrialism shows a greater knowledge of asceticism than of industrialism. Those who have been more observant have noticed that industrial slavery differs from other historical forms in that it is an enslavement not of the body but of *the mind*. Only a man in control of His body, that is prayerfully and consciously transcending the ordeal, can volunteer his flesh to asceticism. Trappist monks, for example, through the habit of prayer can silently stand to see their bodies chastised by fasts, silence, control of the eyes,



and labor. It is precisely this *control*, this invulnerability of spirit, which the industrial worker is denied.

There is nothing around the shop, no litanies, no abbot, no chanting of the Office, to sublimate the grind. Instead of swelling chants or the silence of the fields, the industrial worker operates against a background of urgent demanding sounds which threaten to engulf him if once he slackens his pace. The senses must be alert, but the mind is not permitted to make sense of anything. The one action that is impossible is thought. An animal awareness is there, but no cognition nor any quickening of intuitive perceptions.

This kind of ascetism does not free the spirit but destroys it. And please realize that the *best* industrial worker is he in whom the spirit has been destroyed! Let me repeat the diagnosis, because this is the key to the plight of the automaton—to *sense*, but not to *make sense*.

If the point is repeated often enough, some day it will be accepted; it is the end of the work which gives it its character. The end of industrial work has nothing to do with human perfection. The tone and atmosphere of the factory is established by its *end*. Today the end is private profit. Tomorrow the end will be collective power. The work will never be just, creative, charitable or ascetic (regardless of good intentions or holy motives of the men who may be employed) until the end of the work is the glory of God and the achievement of the common good.

### **Work is Apostolic**

With this point I will conclude, because it is in relation to apostolicity that the glorification of the daily grind is decided. Catholic Action will not have reached maturity until it has organically incorporated within its scope the motives and the works of people at the daily grind. Initially, the concern of the apostolate is focussed upon literature, study clubs, indoctrination and lectures. This is natural, in that theory and spiritual formation of at least an elementary sort must precede action. More and more, thanks to the Holy Spirit, and the counsels of the Popes, Catholic Action is touching the home, the office, and the shop. This will save it from the curse of academics and the threat of angelism.

Catholic Action concerns itself with the problems of humans, that is, with spiritual and carnal needs. To the degree that the apostolate implies organization and the establishment or reform of institutions, it counts heavily upon the services of men who provide material needs. As I pointed out before, the corporal and spiritual works of mercy require and presuppose the vocation

of manual workers. If the spirit and function of these works is to be revived, as the character of a revitalized society, then workers must be made aware that what they do at their work furthers or retards the apostolate.

Daily work for Christians should no longer be measured within the narrow limits of "earning a living" or "doing an honest day's work." The *apostolic* character of the work should become the norm. That is the point which I have tried to stress throughout this article, that work is at present organized to a specific end—profit and power. These ends have their own zealous apostles in the disciples of capitalism and communism. Christian virtue within this framework is sporadic and isolated, and will remain so until the workers know that Christians also have a theory of organized effort directed to the end of restoring all things to Christ in anticipation of His second coming.

If the worker is made aware that his daily effort can become great by its incorporation into the mission of Christ, we will have saved him from despair and rescued him from the destroying mystique of mechanization. To let him presume that his isolated acts of virtue (which are, be it noted, meritorious to salvation) will automatically reform an environment already organized toward a goal antithetical to the end of Christianity, is to betray him!

Practical difficulties have to be met as I well know as a former factory worker, a head of a household, and a partner in publishing a magazine. But practical difficulties are not the obstacles to spirited action but the stepping stones upon which we climb. Within the mystique of the machine the "practical" consideration is primary and that is why so many of us are more concerned about the practicality of progress than the mystery of redemption. We despair of our own powers being adequate to accomplish so gigantic a task as that of reforming the social order. Is not this despair due to the error of thinking that human genius can save us from human genius? Are we not embracing the enemy's creed when we dismiss an apostolic program as "impractical"?

Let's *apply* our Christian philosophy of work. Then let us organize with others to control the circumstances of our work so that our honest efforts are not perverted to profit and power. Let's go where the Spirit sends us, and not be intimidated by the machine. Let's immerse ourselves in the mystery of Christ's presence so that He, our brother worker, will help us drive the nails and lay the planks of a new order.

ED WILLOCK





### THE LORD HIGH EXECUTIVE

I come in each day and look through my tray  
And send off a couple of letters.  
I talk on the wire with an Albany buyer,  
And interview groups of go-getters.  
I tender my thanks to various banks  
For loans and extensions of credit.  
I send for his pay, a young popinjay  
Who never would jump when I said it.  
I glance at *The Times*, pass over the crimes  
And study the trend of the market.  
I talk for a piece with the local police,  
My wife drives a car but can't park it.  
There's nothing to do, it's just short of two,  
My Junior drops in for some drinks.  
His surname is Rolfe, he's handy at golf,  
So we're off in his car to the links.  
An executive's life is not one of strife,  
But few are the men who are made for it.  
Wonder you may, but needless to say,  
I'm splendidly, handsomely paid for it.

GILBERT O'SULLIVAN

# Prayer and Work

Prayer is the supreme work of the rational creature, for by it we adore and hold intimate conversation with the Creator, the Infinite Truth Who has made us—His creatures whom He created out of nothing—to be His children by the gift of grace. It is God's will that through prayer this wonderful gift is preserved and increased.

As prayer is so necessary for the Christian, and for most of us work or the preparation for it takes up the greater part of our waking hours, it is important to see what relation they can have to each other in the Christian life. In this article we will look upon work as a discipline preparing the soul for prayer.

## **The Christian Life and Mortification**

If we had remained in the Garden of Eden work would have always been easy and delightful. By it man would have developed his faculties, and participated in the workings of God's providence by co-operating with and furthering the development of nature by the use of his reason. Creative work would not have been accompanied by exhaustion and the humiliating experience of forgetting one's own ideas. The intellect would have acted normally, and functioned whenever it came in contact with its object—just fancy, no mental fogs! And as the human will would not have turned away from its Supreme Good, man would have acted upon the results of his reasoning; he would have been centered objectively, not subjectively.

Man sinned. His sentence was: "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat the herbs of the earth. In the sweat of thy face thou shalt eat bread till thou return to the earth, out of which thou wast taken: for thou art dust and unto dust thou shalt return."

But the Word became man and redeemed us; and, taking our curse upon Himself, was hanged on a tree, making the Cross a way of salvation. So for us labor and suffering, though not less painful, have become the way of love and redemption, the road to eternal life.

Even though man has been redeemed, and made a child of God through sanctifying grace in a manner that is real and passing all comparison with natural adoption—for grace is the created participation in God's nature—God in His wisdom has left him with tendencies to evil, so that man's love can be proved by enduring hard things in his efforts to live according to grace.

Though God gives all, the beginning, the way and the end, yet man may earn his reward in Heaven. Only Infinite Love could be strong enough to make such a plan.

The further man advances in the life of grace, the stronger, more fervent and more loving will be his life of prayer. A mind and will occupied with low and sensual things, or with its own intellectual primacy, cannot ascend to God; because sensuality is selfishness, and self-centered "intellectuality" is stupidity. The crown of the intellect is wisdom which, seeing all things from above, puts all things in the right place. There is but one way to overcome this weakness of the mind and will, that is, mortification. I once heard Bernard Wall remark, "We Christians have to realize that we need a modicum of asceticism."

Christian mortification aims at the perfection of man. By it our rebellious senses and lower nature are subordinated to reason and the whole man to grace. It is not a doing without something or a killing of something for the sake of doing without or of killing—that could well lead to pride, as all the saints have pointed out. "Grace builds upon nature." In true Christian asceticism the faculties of sense and intellect are cut down, even to the roots, to prune them of disordered growth and evil tendencies; in order that a new, pure and vigorous growth may rise unto God. In the Benedictine and Dominican Orders, for example, natural talents have always been cultivated for use in divine service and the apostolate. Of course it must ever be borne in mind that the Final Good takes precedence of all finite goods; it is quite possible that time and again a talent has to be sacrificed because its possessor failed to see beyond it to God. All gifts of God are meant to lead us to Him; it is by man's abuse alone that they do not do so.

### **The Artisan—Intuitive Perception of Truth**

All social relationships provide means for this necessary subordination of self; even the ordinary practice of good manners, which unfortunately is fast going out of fashion. Our work, which takes up so much of our lives, provides positive mortification in one form or another and training for senses, will and mind; because it provides a means for practising those virtues which will break down the barriers hindering the work of the Holy Ghost in our souls. In a normal society the arts (*making* in all its forms, from the basic arts of husbandry and housewifery to the fine and liberal arts) form the occupation of the majority of men and women. Their disciplines, though varying greatly in scope, are



basically the same. The beginner must learn the nature of the materials he is using, their relationship to each other and, intuitively or by study, the nature and limitations of his own faculties.

The objective bent thus given to the mind frees it from subjective notions and teaches it to see the truth, humbly confessing its own insufficiency and dependence on Truth itself. The discipline learned in one art can be translated to life in general, and so purifying the mind fit it more readily for prayer. It must ever be borne in mind that *our minds are true as far as they conform with the truths found in nature, their natural object, and the truths of God's revelation, their object in the life of grace.* For instance, to make the wonderful curves and subtle twists which are the glory of his art, the blacksmith has to know the nature of iron and fire, their effects one upon the other; he has to know the needs of men so that men may be served by this knowledge of his. These are all truths of nature; his mind has formed a good habit, even in getting these few matters orientated correctly, that can be extended to all that comes under his trade, which is quite a widespread one. The good habit grows and applies itself to all that comes under his judgment. No honest blacksmith could ever be a surrealist. It is interesting to note in *Mediator Dei* how emphatically the Holy Father condemns the use of one medium to represent another—the reason given is falsity.

Any thoughtful and unprejudiced person in contact with nature cannot help but raise his mind to God; for even the humblest of natural things is so wonderful and (as any sane artisan knows) his own powers so limited, there is no explanation but of a Higher Being and a Higher Intellect on which all things depend. For us who have the faith, Whom do we see except Our Lord, the great Artisan—Creator of all and through Him the wonder of the Most Holy Trinity—Who out of His goodness has bestowed on us a reflection of His own creative power? How terrible when that power is used against His majesty and against our fellow men!

As the good worker in the arts is always seeking legitimately to please his clients, this service and submission to others helps largely to prune away selfishness, the biggest obstacle to the ascent of our mind and heart to God. It should help develop fraternal charity and rid the worker of seeking the perfection of his work from pride. Co-operative work is likewise an excellent discipline. But for work to be a prayer it must be seen in God and done solely for His glory. Often we mortals, in love with God's gifts, seek His service as a means of using these gifts; and

do not seek to use them unreservedly and objectively in His service, solely at the good pleasure of His will. In this matter the contradictions of life, illness, lack of appreciation in others, are all of great value in the purification of our intentions. Faith, hope and charity must be the motivating causes in any work that is "prayer."

## The Search For Truth

Nowadays when one speaks of *intellectual work* people turn their minds automatically to the abstract sciences. In reality these are but part of the intellectual life of man. The intuitive, co-natural knowledge proper to the arts, shared by even unlearned folk, thanks be to God, can reach higher than our reason because by it man apprehends truths of the natural order to which his reason cannot reach. For instance beauty—undoubtedly there is a mathematics of beauty, but it is in God's mind, not in ours. Those who have sought to systematize it have merely shown their ineptitude to apprehend it intuitively, as, for instance, the founder of the Beuron school. Let us rest content that such knowledge is above the capacity of our reason yet can be enjoyed by us. So following the thought of the day I have divided creative work from the pursuit of science, for unfortunately the division has occurred and man the creator has but small part in modern barbarism.

The pursuit of truth by its very nature should lead directly to God, since God is Truth itself from Whom all being comes. The danger lies in forgetting that man's end and perfection is in God Himself, and that God is known here more through love, by cleaving to Him with the will than by searching with the mind. Curiosity and pride of intellect are very different from the humble zeal of Saint Thomas Aquinas. It is important for the seeker of knowledge to realize that it is our minds which must be equated with God's truth that they may be true. He, not I, is the judge. "I AM HE WHO IS; thou art she who is not," said the Eternal Father to Saint Catherine of Siena. Many are of the opinion that study and a life of prayer are not compatible; that has never been the Dominican idea. Knowledge leads to love; by love we seek to learn more of the Beloved, to love more—and so life goes on. But the highest knowledge, that of Truth Itself, is darkness to our weak minds—one may not exalt the human intellect above the wisdom of God and live eternally. The intellect certainly needs mortifying; running after this or that vain acquirement without thought of its value in regard to our final end, curiosity in regard to forbidden knowledge, morbid preoccu-

pation with crime and sin, etc., are no preparation for prayer. If truth is sought in humility and wonder, if it is seen in faith, hope and love, if all knowable truths are held as nothing in comparison with possessing Truth Himself (as indeed they must be during the purifying trials of the intellect, through which all must pass here or hereafter), then intellectual work will lead to a purifying of the mind and a life of prayer.

### **Service and Penance**

Servile or manual work is defined as that in which the labor of the body predominates over that of the mind. In our present fallen state it is humiliating because of the exhaustion attached and the disagreeable nature of many of its tasks. It can be a work of great charity when taken as a service of others for Our Lord's sake and if Christian courtesy presents it as a saving of others from what is distasteful. It can be an offering of humility if we undertake a lowly labor because someone has to do it—why not I? Still it must be admitted that it takes great virtue to continue in this frame of mind when the people around take it for granted that the charitable person should always get on with the job.

Servile work is, and has always been, considered a necessary discipline for our disordered natures, because it rids us of effeminate softness, hardening the body and fitting it for endurance in God's service; it should help develop the virtues of fortitude, temperance and chastity, without which a life of prayer cannot advance. Some natures need the discipline of hard manual work, just as others need the equally hard discipline of intellectual labor; all need both in some degree. Furthermore, it is a check to our ever present, and often unsuspected, pride as it puts us in a position where arrogance and the "great I am" are obviously out of place; a position in which Christian nobility of character has a chance to shine forth with great brilliance. Our Lord taught the nobility of service—it is the work of love: to serve is to reign. He who loves desires to serve.

Many contemplatives preferred to engage in servile work, since it leaves the mind free for conversation with God and to seek Him alone. Our Lord and Our Lady engaged in manual labor; it has therefore been raised to great dignity, a sacramental of service, penance and reparation for the pride of the world—if seen in faith and performed in hope and charity.

What then of the participation in the far-flung business world of today? What could be more distracting than the continual busy-ness and preoccupations of the business house? Many have no choice but to accept this way of life for it is the only way in



which they can earn a living; nonetheless it does seem necessary that a Christian try to get employment in a firm whose ethics are above the water-line and whose aim is wholesome. Certain highly respected and swagger firms that lead in the world of women's fashions undoubtedly could have their intentions questioned from a Christian point of view. On the other hand there are many reputable firms, both great and small, that really set out to be of true public service. Service of others, it would seem, should be the predominant spirit in a Christian business world—it was the spirit of the guilds—justice should guide all its transactions, not cutthroat competition.

The continual rub of working at close quarters with many and various characters could be as much a discipline as community life. Raw wood has to be sand-papered many times before the beauty of the grain can be enjoyed; and we, like wood, need sanding too. In God's big plan of charity we act as sand-paper for each other. So if we look at our neighbor's idiosyncrasies in this light, we will find many an act of virtue growing out of our business relations where perhaps annoyance grew before.

Until recent years it was taken for granted that the professions worked principally for love of their work in the service of the neighbor. It was considered unprofessional to refuse a client on the grounds of poverty. Now this attitude is becoming lost. Many professional people have acquired the "tradesman's mind"—money first. This attitude can never lead to the virtues necessary for a life of prayer.

### **Reparation—the Abnegation of the Cross**

The modern world has developed the servile state to a degree unknown before. Actual slavery is again in our midst, and human beings are not even valued at a price as in the past. All through the ages some men have lived in sub-human conditions; but a human being was responsible for the work he did, and he did it as a rational creature according to the rules of art and the nature of man, even if the conditions in which he lived were not worthy of a man. Now many are forced to work in a way which violates these rules; in it both the nature of man and the nature of the material are ignored. This is rank disorder. Factory organizations in which the employees are but attendants of machines or cogs in a belt system, deaden man's higher powers and consequently lead to a lower and sensual level of life.

To consider the effects of our industrial system on the individual one has only to walk around the poorer districts of any of the world's cities, and compare the carriage, walk, expression and

dress of the women (I think woman is the greatest victim of environment) with the strong walk, upright poise of country women; to remember their natural grace and reserve and their friendly smiles of greeting, and—compare. One can do naught but pity, and cry out from the heart against an industrial system which has deprived mankind of an intelligent way of life and of the refinement of beautiful surroundings, which in the past was still the portion of the poor.

That the general environment and working conditions of our times are not conducive to spirituality is proven by the fact that the working classes are lost to the Church—not my words, but those of the Holy Father and many of his Bishops. They cannot be reiterated too often.

If man is by natural right the lord of creation, and by grace a child of God, his work, even the humblest, should help build up his human dignity, his integrity as a rational being, and his spiritual life as leading to an eternal destiny.

Many will answer that it is possible to be a good Catholic in a factory. I will give the answer in the words of Eric Gill: "Yes, but only so long as he remains a man. To be 'a good Catholic' in a factory requires heroic virtue,—you have no right to demand heroic virtue from anyone and certainly not from men and women in thousands and millions."

How then can the mind and heart rise in prayer in an atmosphere which murders, not mortifies in the right sense? The answer is the Cross. In His Passion Our Lord underwent all these things. It needs the heroic Christian virtue of submission to all that God permits, confident that in the abnegation of the creature grace will be given to live spiritually. But let us bear in mind that workers are being lost to the Church in droves. Hardly any religious vocations come from the very poor; they did in the past.

I write these words with a feeling of hypocrisy, wondering if I could ever live so myself. It behooves us all to do our utmost to alleviate this state as much as possible. Christian factory owners are bound in charity and justice to do all in their power to Christianize their concerns; it has been done in France with great success. Eternal life, not material efficiency, is our end. High wages, indeed sometimes high enough to cripple production, are not an answer for they do not alter the state of affairs fundamentally. Large-scale monopolies can be broken up into small-scale ownership where team work, interest in the work and a consulting part in the direction of the firm can take the part of

the individual finished work of former years. The spiritual life of the workers could take first place without detriment to the just profits of the owner; not a grandmotherly interference, but from a standpoint which will establish an environment and *tempo of production* enabling the worker to realize he is a responsible unit in the work and work is but a part of the road to eternity.

SISTER MARY OF THE COMPASSION, O.P.

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### Harvest Song

We are in the autumn of our time:  
The fields are white and want harvesting;  
The vines are laden, heavily sway, softly scrape  
Against the wood in the gold October sunlight,  
While hillside breezes, smelling of grape,  
Spurt in waste across the valley fields;  
And Jersey bogs of cranberries  
Are rotting overnight.

But the laborers are few:  
And idlers in the marketplace are many,  
In dirty bars and stupid offices are many,  
The master cannot lure them to his lands,  
For no one wants to work all day for just a penny;  
College boys don't work in bogs anymore  
In summers, soiling hands.

Some college boys talk about rechristianizing,  
Then, refuse to soil their hands for a penny;  
Most college boys know a lot in dirty bars,  
Condemning politics, rape, godlessness and war;  
In chrome-lit offices, they cite their fine distinctions  
To the voiceless lot who only go to Mass on Sundays,  
Know nothing of refined theology,  
And think a nickle candle as good as meditation.  
While outside the fields are white and want harvesting.

Too many armchair laborers in the marketplace,  
Too many college boys who think they know refined theology,  
Too large the voiceless lot who only go to Mass on Sundays  
Thinking nothing of the purple grapes in clustered  
Senselessness, wasting, slowly souring in the breeze.  
And to think that we are in the autumn of our time!

HENRY C. WALTER





## *"Beloved Sons And Daughters..."*

### The Church and the Artisan

There is always a special note of affection in the words that His Holiness addresses to those who work with their hands, to those who are artisans in the true sense, to those whose products are handiworks. From them he expects special contributions to Christian living and social peace.

While admitting that within the last fifty years circumstances have forced the Church to pay special attention to the needs of industrial workers, he insists that this has not at all lessened *the interests and love for the artisan that has animated the Church.\**

There are many reasons for this loving interest in the artisan as a class; not least, the historical connection between them and the Church. The great monuments of ecclesiastical art in every country owe their existence for the most part to the faith and the generosity of the handicraftsmen. The great Cathedral of Chartres immortalized this relationship in the brilliant colors and designs of its windows, many of which detail the everyday life and work of the craftsman.

Moreover, during the ages of faith, the corporations of artisans *were in fact at the same time religious confraternities and fulfilled the duties that today belong to Catholic organizations.*

*But the relations between the Church and the artisans have a more profound and essential foundation. It is a foundation similar to the one that binds together the Church and the agriculturalist. The Church wishes that some limit be placed to the constant attrition that modern man has to suffer because of the advantage that the machine possesses and the ascendancy it exercises and because of the ever increasing growth of large industry.*

The artisan has a great advantage here, for, at least up to now, *the personal work of the artisan has preserved its full value.* The artisan starts with the raw material of his trade and transforms it into the finished product. The whole process is under his con-

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\*. Italicized parts taken from *Discorsi e Radiomessaggi di Pio XII*, Vol. IX (Roma), pp. 297-299.

trol from start to finish. *The work produced is intimately bound up with his own technical and artistic ability; it bears the stamp of his good taste and the marks of the finesse and dexterity of his hands. Under this aspect it is far superior to the impersonal and uniform products of the assembly line.*

*Therefore the artisans form, as it were, a select militia in defense of the dignity and personal character of the worker.*

The craftsman is also, for the most part, free from the often *unnatural war between bosses and workers.* The Holy Father has in mind the countless tiny workshops that line the side-streets of European cities. Nevertheless, the spirit that should reign within them is universal, for it is Christian. These small workshops manifest a *familial spirit.* Workers and apprentices collaborate with the "master craftsman" in producing an article that has been ordered.

*Therefore the artisans also form a select militia to safeguard social peace and to restore the prosperity of the national economy.*

It is clear that no craftsman can fulfill these functions in society unless he be imbued with the Christian spirit. *The Crucifix should never disappear from your homes or your shops; it must be the sign of an ever lively faith and a holy fear of God. This faith and this fear must guide and rule your thoughts, your words, your works. You should not fail to pray together in your stores and workshops; "Give thanks at all times for everything in the name of our Lord Jesus Christ to God the Father. . . ." (Eph., v, 20).*

J. V. C.

### Thanks to You

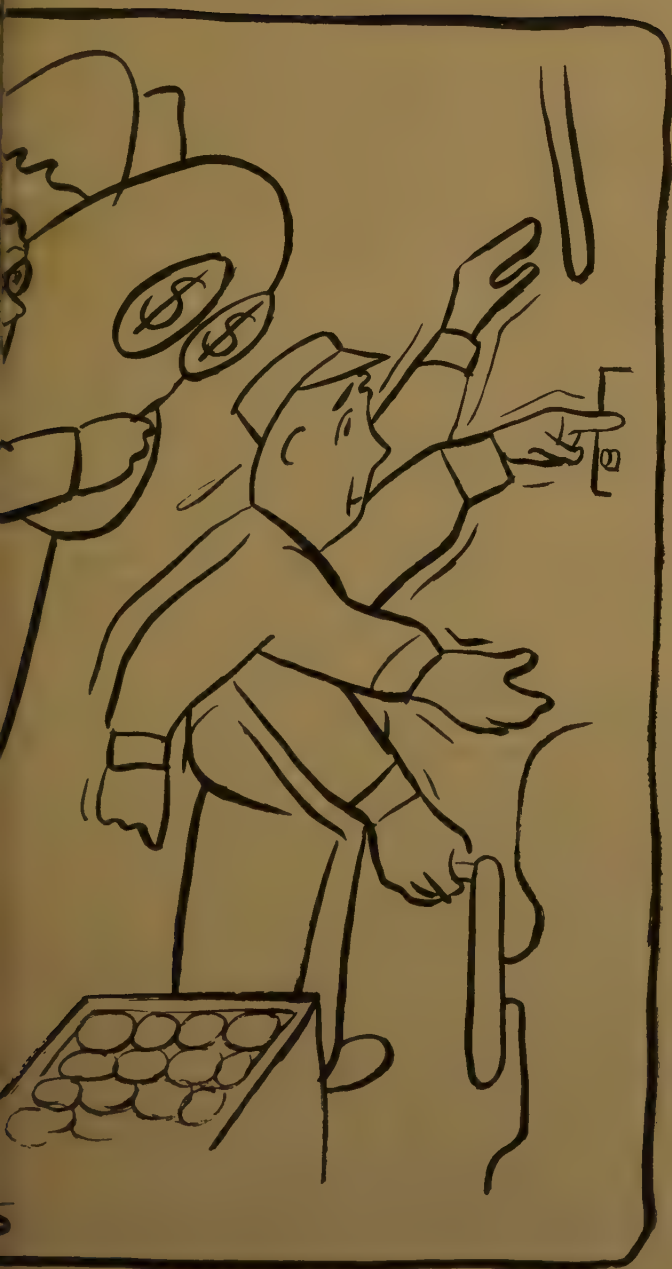
This is to express our gratitude to all our friends who answered generously in prayers, subscriptions and other ways our Catholic Press Month letter. Your enthusiastic support is really encouraging. Thank you very much.

THE STAFF



RECORDING AN





# Work Must Go!

*(A speech given by Sligh Drool before the Society of Ecstatic Engineers.)*

Slowly but surely we are moving toward the paradise of abundance, the leisure state. This will include the abolition of work, but until it has been accomplished we must all dedicate ourselves to the labor that marks the progress toward our goal.

All of us, workers, engineers and managers, can contribute our bit in the factories, toward the counter-redemption of technology. All of us must be possessed by that vision toward which we are spinning.

That day will come when we all will live in machines for living, complete with electric stove, dishwasher, and refuse disposal unit. We shall have deep freeze, television, washer, dryer, and ironer. In the center we shall sit or recline, push buttons at our elbow, surrounded by all the goods and services we desire.

Under the spell of this vision we can dedicate ourselves as one unit, machines and men, to the production of things that point to this goal. Science has placed at our disposal material and power. We need only forget petty annoyances and worries about whether one happens to get more than another, at the moment.

## Focus in the Factory

The factory is the important thing since it is the social unit that produces things for the comfort of society. If we meditate on this fact we can easily lose ourselves in the good of the group.

We have mechanical energy and human energy. The human energy must be adapted to the mechanical, so that the whole system flows smoothly as planned by the engineers.

Those who hanker for the old musty religion can see how efficiently the engineers have planned everything. Under the discredited Christian God things happened without purpose. The ways of God were wasteful and could not be predicted. Here everything has a purpose.

One of our prophets said, "Work in the night, for the day comes when no man need work." This day will be reached when the scrap of last year's models makes the raw steel for the brave new models of this year. This will be the great day when we cure the ulcers of the world by increasing its appetite.

## The Tyranny of Matter

Fear not, our system will overcome the world. In weaker days artist and craftsman allowed his material to dictate the shape and form of his creation. He had too much respect for matter.

Under the old system we had to wait for the slow system of growth set up by God, the creeping series of seed to maturity to seed.

All that has been changed. Our science and our new sources of power have made us masters of matter. Under such conditions the only logical creation is creation by force. All nature can be bent to our will. With our machines we can stamp and beat matter into the shapes dictated by our designers and we can mold men in the patterns dictated by our engineers.

### **Masters of Motion**

For those who find themselves resisting this manifold purpose our Masters of Motion are ready to help. These engineers have learned lessons from the vitamin pills that took life from many substances and concentrated it into pills to supply what was lacking in the human body.

Human energies likewise must be concentrated so that the natural vagaries of the human composite do not interfere with the high social purpose of the factory.

Human energy must be concentrated in certain muscles and movements according to the place that the worker occupies in the production sequence. If other movements and muscles are used there is waste. Those who have the vision know that such waste keeps us from our goal.

The Masters of Motion make intensive studies of the motions of each worker so that they work in harmony with the machinery of production. If they are effective it is hard to tell where man and machine separate. Thus the grand system of production will flow smoothly from the first part that is stamped out to the finished product. Then all workers are gears, meshed to each other, and all moved by the mainspring.

### **Education for the End**

There are still men who have good will but are handicapped by old ways of thought, and still unconsciously assert individual characteristics. For these we have initiated our great educational program.

For the little ones there are the simpler signs: "Watch your step." "Safety First." "No Smoking."

Those more advanced can study the more elaborate posters on efficient and safe working habits.

The safety posters are not to be interpreted as signs of return to the ancient concern for the individual. We do not wish to belittle those press operators and die makers who have given fingers to our great cause, or those who have become crippled in



their zeal, and must stand wistfully and watch the production line move without them.

The safety posters are used because too many accidents cause gaps in the line and production is slowed.

More ambitious seekers of knowledge may read the many pamphlets of the Vice-Presidents in charge of Back-Patting, and those written by the Ghost Writers in the Sky Tower. It is these writers who have produced such gems of packed thought as: "Better by far." "Better for '52 in fifty-two ways." "The New Caviar is new!"

Lastly for those who really want to penetrate the core of our mysteries there are the Dormitories of Docility. They are reserved for those who desire to become Doctors of Technology or Esteemed Engineers. Here the student may rest while under his pillow a mike connected to a wire recorder gives him all the correct ideas while he sleeps.

### **Parts in Parturition**

Jealousy should not so much as be mentioned among you. We must have workers, clerks, engineers, and managers. Each one has his place and each is but a part. It is on the system of standardized parts that our success is built. We are all, man and matter, parts of the great system that is in travail to bring forth the leisure state.

Our system of parts grows more efficient with the researches in the world of the atom. A new vision is opened that leaves us breathless. Our research scientists are working on a project that makes us hope that someday we may scrap the present clumsy parts system.

If they are successful in these experiments it will be possible to combine electrons and nuclei of all the various elements so that we can build anything imaginable right from the atom!

The prospect makes us tremble with expectancy and redouble our efforts to reach that day. Then we shall be indeed masters, and the prince of this world will come into his own, who said, "Possession is nine points of the law and the profits."

### **Leave Us Have Leisure**

All work and no play makes a dull worker. For this reason we have not neglected the lighter side of life.

First we have the food belt that feeds our workers at intervals so as not to interrupt production. This means brings each man his allotment of hamburgers, a symbol of the fact that we offer our individuality for the good of the mass, and that other

great synthetic, cotton-type bread, together with our stimulating beverage, coffee with dexedrine.

We also have recess periods when workers outdo each other in writing suggestions for speeding up production or erasing some individual trait that mars the efficiency of the group.

Workers submitting the best suggestions are allowed to participate in the Amateur Hour broadcast from the Television Tower. On this program they receive prizes for unusual instruments, such as bandsaws, grinders, planers and other things that make the music of a busy factory. Some have originated some interesting orchestral numbers from combinations of these machines and tools.

### **Mathematical Massage**

We do not pretend that everyone is always of like mind; that there are not those who doubt. Some let conditions of the world outside the factory disturb them. These are permitted a therapeutic transfer to filing work.

In this work they can see that every man has a number, every part and every machine. They can see how carefully the records of these things are kept in numerical sequence and how they are combined to yield the necessary statistics.

When they see this tranquillity of order they cannot help but understand that nothing can go wrong as long as we have careful file clerks. Given this treatment they always come back to their machines with piece of mind.

### **The Goal**

Here then, brethren, you have the vision and the humble efforts we are making to make it real. Can you doubt that we will reach some day that religious universality, so that in any country to which you may travel a screw will have exactly the same number of threads?

Let us close with the Prayer of Technology:

"May my eyes see only what the television sees, my lips speak what the radio speaks, my hands make what the machine makes, and my feet go where the wild hydramatic goes."

Then we can lay up treasures on earth, with moth-killer and rust preventative.

JOHN C. HICKS

# **The Scholar and the Worker**

Do we see the need for a modern Christian philosophy of intellectual and manual work in our modern world? Increasingly we sense its urgency, fathom some of its principles, but experience great intellectual and practical difficulties in going about this task in an industrialized society. May the few following thoughts contribute to our praying and thinking over the question, in order to lead us on to ever clearer concepts culminating in the Christian action needed.

## **Work is of the Whole Man**

Intellectual and manual work are more interdependent and related than might appear at first sight. As an ideal, work is creative. Work is not just a job. Work of the mind and the hands is a vocation in a wider sense; it is part of a way of life for every individual. Work brings us closer to God on this earth and prepares the daily path into the next world. Work is holy; man and his work are one; work and the salvation of one's soul are one. Work is one of the most important ways to bring Christ into the world and prepare it for His second coming; any and all work has a great function in God's plan for us and the world. Woe to those who do not work! Work thus conceived is co-creation with Him; it becomes praise of God, a form of continuous prayer, the path to reunion with the Creator. Work thus also becomes a service of love to the smaller circle of one's family, and to the larger one of the community. Work is charity and has social functions. Performed as praise of God in charity, with manual diligence and intellectual care, work constitutes the root of a genuine culture. The ability of the hands together with the formation of the mind helps create an atmosphere, a culture and civilization, where man can save his soul more readily and sanctify the world more speedily. The mind and the hands will be so formed as to make man a completely integrated Christian. The mastery of a skill and the understanding of the particular knowledge which the skill applies actually go hand in hand. Scholarship and labor together make possible a sacramental view of the spiritual reality which work signifies.

## **Disintegration Under Technology**

Ages of great technical and material accomplishments have invariably tended to produce a horde of specialists and experts. Knowledge and skill have become compartmentalized, limited, even simplified; their divorce has been accomplished. The atomization of work tends to pull man downward and away from an



integrated view of work. Without such a view however, no civilization can endure for long; not even the highest technical developments survive. Work deteriorates from one of the highest functions of man, the image of God, to a mere job or, worse, a mechanical movement devoid of any life; instead of setting free, it enslaves; instead of being a praise of God, a prayer come alive, it becomes a curse. Worst of all, the integration between intellectual and manual work becomes, humanly speaking, well-nigh impossible. In addition we find either the intellectual or manual worker or both disparaging each other's functions: an abandonment of work with the hands on the part of the intellectuals, a definite contempt on the part of many workers for anything that smells of mental activity. The capacity for integration is lost rapidly with the result that intellectuals deteriorate to pseudo-intellectuals and workers to feverish activists or robots. Neither is capable of seeing the big plan of life. However, consciously or subconsciously, man today seeks to achieve this integration again. Since his work is not a satisfying vocation, he grasps for all kinds of hobbies and entertainments; since work has become a mere source of income, leisure time achieves a prominence beyond its importance, but the shaping of leisure remains a lost art. When intellectuals lose the integrated view of life and work, of truth and the world, they grasp for fads that claim to explain; they follow authoritative pronouncements and fall into false ecstasy over theories, be they Freudian, Marxian or otherwise, which are elevated to gospel-truth in explaining everything in the world.

There was One Who by His life gave testimony to that integration mankind must invariably seek, even now in its present state of highest material perfection to date. In manual work the pious Jews experienced that bond which connected them to the lifestream of the people. On the other hand manual work received its ultimate justification only in the scholarship of the Scriptures. Young Jesus, whose foster father was a carpenter, was found in the temple among the scholars and scribes. He grew up as Saint Joseph's assistant in manual work and teacher of all who came to listen wherever He went. Many of the Apostles were manual laborers. Many saints, canonized or not, had deep roots in the life of a working man. Scholarship and labor together made for an integrated and balanced life which in turn provided a sacramental view of the spiritual reality which work is.

Since the first Easter, the (integrated) manual worker and the (integrated) intellectual worker, belong especially to that part of Christ's Mystical Body that lives and works in the temporal

order; who save their souls while they sanctify the workings of the world. Their vocation follows closely the words spoken in the Garden of Eden: make all creation subject to you.

A highly industrialized and specialized society adds one profound difficulty to any others already existing in more spiritual ages: work is actually no more the fulfillment of the total nature and personality of man; he is a cog in an impersonal machinery of purely material activity. Manual workers today are not even permitted to *be* manual workers, they are forced to be mere automats. Work has deteriorated into disconnected and senseless movements. The same goes for intellectual work which had to abandon its horizon in order to keep up with the immediate matter on hand. In both instances work has become a means for maintaining one's precarious existence and worship is directed toward further technical progress which is to eliminate all work eventually.

Modern man, organized under capitalism or its child socialism, is favorably disposed toward technology and industrialism. Christianity receives technology with skepticism. Modern humanism hopes for a future in which life and work will be so simplified due to technology, that the human personality will find its due expression in the constructive use of a longer leisure time. Christianity is less optimistic here also, and closer to a realistic view of human nature, a human nature which education will not change but only grace can change. Man is not to develop a personality outside his work, but *in* his work. Personality, work, vocation, dignity are all integrated in the Christian man. Only thus can man make any contributions to a lasting civilization and culture. Technology has indeed progressed, leisure time grown, but man turned more beast than person in the process.

### **Factory Workers and Scientists**

The greatest depersonalization has certainly occurred to the factory workers and the scientists. How can a laborer at the assembly line see a vocation in his work, see praise of God in the pushing of buttons, charity toward fellow man, when eight hours a day he does not confront a living being, does not create, but services a dead piece of machinery? How can the intellectual scientist praise God in his work when the knowledge of Him is so much bigger than his atomic speck of specialty, and this atomized view of the truth in turn prevents him from seeing the whole Truth? Where there is still a personal contact during work, charity is possible. Where a worker co-operates with fellow workers he can see Christ. Work can become humanized. But what of the man in front of a machine or tables of figures? Even

to meditate and pray under such conditions demands superhuman efforts. It can be achieved, but the work will immediately suffer; modern factories cannot afford to have thinking, not to mention praying, creators. Industrialism wants robots and not human personalities to push its buttons and turn its screws. Daydreaming is the limit permitted. The worker has no time available for anything else. And the mental habits of the working day carry over only too easily into the off-hours. The same applies to any deeper thinking on the part of the intellectual; he too has no time. Competition and complications cut short any deeper investigation of the truth. There are just jobs to be done for which eyes are needed to read and fingers to write. Man is on the way to being totally relegated to a position of slavery and a denial of his personality.

Yet the fact remains that work, to be fruitful for the salvation of the individual's soul, the total development of his balanced personality, and the sanctification of the world, is identical with vocation and total integration. The present and the future must be made to conform with this. At the moment, for better or for worse, millions of our brothers and their families have to continue living just such a life of utter depersonalization. The world instead of preparing for His second coming becomes increasingly de-sanctified.

Christ must be brought into today's problems to the fullest extent in order to Christianize the present situation and prepare for the future. The function of the intellectually and manually working laity in this task is of greatest importance. Much prayer and thought will have to be given to its solution. The correct evaluation of the relationship between the scholar and the worker will show however a good part of the road to be walked. It will help the pseudo-intellectual to become an intellectual and scholar again, and the robot a worker. Both together will form groups that will infuse grace and a new order into the workings of the temporal order.

### **The Restoration of the Intellectual**

Not every intellectual is a scholar. For an integrated Christian thinker there should be no compromise at least in his attempt to become a scholar, and not a semi-intellectual. A full and integrated picture of life remains the prerequisite of any fruitful specialization. All true intellectual endeavor is a worship of God, a conversing with the divine and must therefore not be taken lightly. The fullness of work includes both intellectual and manual aspects. Only after that fullness is realized will the in-



lectual's contemptuous regard for manual labor vanish. With the realization that manual work too is worship, a form of prayer, it becomes obvious that without the creativeness of manual work, intellectual work is likely to remain barren too. Especially today and in the near future, which promises to belong to the man who works, the intellectual is bound to interest himself actively in the mode of life of the manual worker.

The modern intellectual must not forget that he enjoys the laborer's products. He must not take them for granted, forgetting how much drudgery went into making articles for his daily use. If the worker's inner self has become so numbed that he no longer even desires to develop his own personality, the intellectual is involved in this tragedy. If one limb of the body is sick the whole suffers. Every intellectual is bound to understand and compassionate the predicament of the modern working man. He has a great responsibility to lend his mind to the resolution of the worker's problem, to restore all work to its sacramental character. To do so the intellectual must again know the manual worker and both must admit their interdependence.

Catholics are accustomed to regard Christ's Mystical Body as static. So we have relied on Catholic institutions to keep us away from the worst aspects of a modern materialistic and secular society. These institutions are usually designed to keep Catholics together and away from the pagan world in which they live. Many of them merely imitate the institutions of the secular world, but add a Catholic prefix. Such an atmosphere is not conducive to seeking and finding the solution of the predicament of the scholar and worker in a modern environment; to changing and sanctifying the temporal order in such a way as to create a Christian civilization, a new social order with Christ in its center; to finding the new philosophy of work that is to shape the future and change the presence. However, once the dynamism inherent in Christ's Mystical Body to change and sanctify the world is realized, our first concern will be to help as many individuals as possible to integrate their personalities through their vocations in the world; to be apostles and leaven in the world; to sanctify the workings of the temporal order by finding Christian solutions for the particular problems of each environment. The end will give dynamism to the present action. Any one-way spirituality of pure inwardness, indifferent to our total surroundings, is barren and tends to be wicked, since God by creating souls in material bodies in a material world has made incarnation a primary law of their spiritual being and operation. The material things of the world

are intended to supply a setting, channels of communication and means of mutual benefit, in which love is born and develops. All creation is a "plurality of souls destined for love" (Pere Gratry). There is no way to God which does not pass through, and is not conditioned by, one's actions in this material world. A humble worker who has but poor gifts and little education, yet serves God and loves his fellow man, has immeasurably more personality (in the true philosophical sense) than an ever so brilliant intellectual who is devoid of this inward life. The dilettantes who refuse to dirty their hands and the workers who decline to deepen their knowledge of Christ and all things, will find no dignity and happiness in their work. The pseudo-intellectuals and feverish activists can learn to become whole men in a strictly Catholic sense through the help and example of those who have grasped the apostolate. Only whole men will change the world; all the others will fail. The Christian intellectual has a great duty. Once, by the gift of the Holy Ghost, the knowledge of his function in Christ's Mystical Body and the world is clear to him, he will act and other men will rally. Grace will be abundant for the hard work ahead. The intellectual is not to flee from the world, nor to shy away from manual labor, but must help sanctify the world, change the temporal order and help all workers.

### **Workers Must Use Their Minds**

Let not workers, whether artisans or industrial, look down upon true scholarship and intellectual endeavor. For it may not be work with aching hands and back, but just the same it is work with an aching head and heart. It is work which affects them; work which ought to interest them vitally. All things of the spirit bring man closer to God. As manual labor is a binding link to reality for an intellectual, so the intellectual endeavors of workers are lifesavers from the drudgery of industrialism.

Both modes of life are indispensable for a good society and in Christ's Mystical Body. Both ways are equally indispensable for a balanced individual. Both together make it possible to begin to know God. For Christ is the greatest of all workmen and scholars.

If the new earth under a new sky is to overcome the many negative aspects of industrialism, but preserve the positive achievements of man's free will in this material world, the meeting of minds of scholars and workers must again become a reality. The laity have the vocational obligation of bringing all things to their proper ends and of infusing a Christian spirit into them. God

intended that the Spirit should work in and through the temporal order of society, forming it as the soul does the body.

Pope Pius XII has said, "The world of the future belongs to the workers." Intellectuals must help them find the basis of true human dignity and happiness. Any sound economic and political order must be built on the recognition of the personal and also communitarian nature of man. Integrated men will discover what to discard and what to transform in the modern working world. Technology as an absolute must be done away with. The vision of a new earth under a new sky will be devoid of assembly lines. This ideal should spur men on to find the ways and means to minimize robot activity even in the present. Let those who see the issue group together to effect changes in their particular environments. With the consolations of a group of like minds and a deepened spirituality even undignified eight-hour work in front of a lifeless machine, if it is inevitable, can be redeemed in the spirit of penance and sacrifice. What is in it of public service can be sanctified. The monotony and meaninglessness can be offered up to God as a holocaust. This crucifixion of some men in our day can gain the grace to free the working men of the coming generations in a new order which Christ will build.

### **The Scholar—Work House**

Since the new society will be the fruit of intellectual-worker co-operation, it would be useful for every factory, union, community, and parish to establish a scholar-work house. It would be a center of co-operative effort comprised of a library adjoining a craft shop. Once started such a combination will lend itself to many practical uses. There intellectuals and workers could meet. Creative work could be done, perhaps to salvage some of the impoverished intellectuals. Robot workers could learn crafts. Laborers would get a chance to deepen their thinking. Don't believe anyone who says workers don't want to learn to think out their problems. They do, but they need a helping hand.

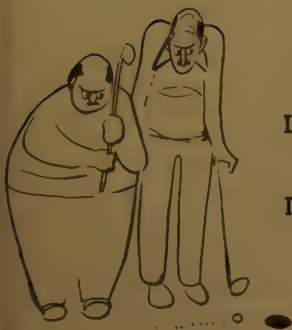
Large sections of our industrial population could be shown how to utilize their free time profitably in group endeavors that aim at making man whole again and so enable them to effect the reform of the working world. Anything from gardening to evening schools will open endless opportunities for a modern apostolate made up of intellectuals and laborers, interdependent and integrated. Workers must develop their spirit of solidarity, the ideal of service to others, and show truly self-sacrificing zeal for their less fortunate workmates.



Let not the idea of exclusiveness and escape get hold of individuals and groups, but rather let them be strengthened in the conviction that their work is in the world, to transform it. It is not in some ideal future setting that we are to achieve sanctification for our souls and the world, but in real situations here and now. An integrated person can be a leaven even in the worst of industrial environments as long as he works toward the ideal end; he can help his environment from within to become capable of change by shifting its values, by bringing Christ into it, and thus driving out the Devil. The true intellectual has a great responsibility; he must again understand manual labor and industrial workers in order to come to a sacramental view of all work, including his own. The manual worker has the great duty and difficult task of acquainting himself with the spiritual again in order to effect a leavening influence upon the stifling conditions of industrialism and thereby break its hold on man. Once the interdependence of intellectual and manual work is again realized in dynamic individuals of a dynamic Body of Christ, the inner destructive logic of industrialism will be broken and a Christianity will work out the end of the modern slavery and atomization of mankind. The factories too, and the industrial era as such, need saints.

ERNST FLORIAN WINTER

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### THE ANGELUS

Leaders of a giant nation,

Heads bowed down in contemplation.

Diddle, putt, and flub-a-dub,

Adam fell and that's the rub.

## BOOK REVIEWS

### Global Christianity

#### THE SALVATION OF THE NATIONS

By Jean Danielou

Sheed & Ward, \$2.00

This book is not written from the standpoint of concrete missionary activity, it seeks rather to

express a genuine missionary spirituality.

Danielou shows by masterful strokes how the Second Coming of Christ depends on one condition: that the Gospel be preached to all nations. When India is Christian, also China, and the Negro world; after the Jews are converted, then and then only will the Parousia arrive. So the evangelization of the pagans, abroad and in one's own country is prerequisite to the coming of the Kingdom of God for which humanity yearns.

Christianity must become incarnate in the sense that it will be able to penetrate the real world in which we live. It must become efficacious in the temporal order. However, we should not forget that we must turn toward the world only in order to turn the world toward Christ. After the Incarnation follows the Transfiguration. The paradox of the Christian's position in the world often proves to be this twofold aspect of incarnation and transfiguration: he is at once an incarnate being and a transfigured one.

Here arises in practice the most difficult problem. What must live and what must die in pagan civilization and religion? It is the attribute of a very pure soul that it can retain the good and cast off the evil in the things it touches. In order to go anywhere without being contaminated we must be truly filled with Christ. Here lies the mystery and danger of the apostolate, and of all missionary activity. Our vocation is to go out among others; we cannot hide within our shell. But all is lost when in going among them we become like them, instead of their becoming like us. The incarnation without the transfiguration is worthless.

In an overall view and estimation of the Islamic, Buddhist and African Negro cultures, the attempt is made to show how Christianity can complete all that is good in the world. A true missionary spirituality will not see only the evil in other civilizations, nor will it be unduly optimistic and see only the good. For example, in the Orient it will be necessary to replace "Spiritus" by "atman," and in this atman to see not an immanent God, but the Third Person of the Blessed Trinity. For it is indeed proper for the Holy Ghost to be the gift of God.

The profoundly important basis for all missionary spirituality is prayer, fasting and vigils, before the great battle is fought through the ministry of preachers in all lands. We must purify ourselves for those who are not purifying themselves, offer ourselves up in expiation for their sins. And this applies to everyone.

The coming of the Holy Ghost is the principle of all missionary action. The mystery of the Holy Ghost has not been wholly accomplished among men. We shall know Him completely only when all nations shall have been converted. Theology will be completed the day evangelization comes to an end, the day all nations will know Christ.

This book is recommended to everyone, but especially to those interested in apostolic work. Danielou treats the very basic issues involved in all apostolates. The apostolate will grow as it becomes aware that the apostolic spirit is authentic in the measure that it is rooted in contemplation. The source of the apostolate is not necessity but the exigency of love. The genuine apostle appears as a testimony of generous love, freely given.

ERNST FLORIAN WINTER

## Mystical Atheism and Christianity

### THE DRAMA OF ATHEIST HUMANISM

By Henri de Lubac, S.J.

Sheed & Ward, \$4.00

Chesterton recalled the modern world from its cynicism by restoring a sense of

wonder. De Lubac recalls the modern world from its rationalism by restoring a sense of mystery.

Relating these two writers in this way may be purely subjective on my part, yet I feel that the advent of the works of this French Jesuit into English-speaking spheres can accomplish the maturation of the spirit engendered by G. K. It was the wont of the Englishman to track the dragon of error into a sun-lit elfin glade and there lay upon it lustily with the broken staff of Anglo-Saxon common sense. The Frenchman, with Gallic subtlety, follows the serpent into the depths of the soul and there severs its head with the golden rapier of incarnate mystery. Chesterton's sense of wonder is a return to childhood guilelessness. De Lubac's sense of mystery is adult, full grown and profound.

There the relationship ends. In this study of atheistic humanism De Lubac exercises all the restraints of careful scholarship. He permits Feuerbach, Nietzsche, Comte and Dostoevsky to speak for themselves. His own comments occupy a very small portion of the book. Yet he unfolds clearly a progression of ideas which underlies the development of modern atheism. These he ties neatly together in three categories, and then reveals the way in which Dostoevsky in his novels subtracted the capital of the atheists, leaving them bankrupt.

Anti-theism (he calls it that because it was a positive declaration of war against the concept of God) reveals itself as an inverse mold for a death mask, taken from the shrunken features of emasculated Christianity. The atheist philosophers failed to see in the facade of Christianity an indication of the mystery they sought. They saw only the formalities, the things of God, but God Himself remained unrevealed. De Lubac reminds us of our contribution to this delinquency of the modern pagan.

Dostoevsky accomplished his exorcism without apologetic. Man and superman babble and confess themselves throughout his pages, while quietly beside them stands a silent Christ. There is no direct approach to Christ. After our long dialectic has ended and the echoes die, we turn in disgust, and we look into His eyes. Christ ascends into Heaven removing His fascinating sensible presence from us, so that the Paraclete may come and abide with us, the Paraclete, the spirit, the soul of Catholicism.

ED WILLOCK

## Orthodox Mariology

### THE MOTHER OF THE SAVIOUR AND OUR INTERIOR LIFE

By Reginald Garrigou-Lagrange, O.P.  
Herder, \$4.00

I started reading this book right after I had a discussion with someone over a chapter in *The Greatest Story Ever Told* in which the author

gives a graphic description of the birth of Christ and of Mary, His mother in the throes of labor! Needless to say after that it was a relief to read a book in which the prerogatives and privileges of Mary are so strongly asserted, and in which there is no attempt to play them down in order to make Mary more like one of us. Of course, to the fervent Catholic it has always been clear that Mary is one of us, and it has been the cause of thanksgiving and rejoicing that being one of us she was chosen to be the Virgin Mother of God and endowed with an unfathomable fullness of grace.

Father Garrigou-Lagrange begins by discussing Mary's pre-destination to be the Mother of God and the plenitude of grace that was given her in view of the divine maternity. The description of Mary's fullness of grace and of charity is all the more impressive because the author's language is measured and exact; there is no metaphor or hyperbole used, yet the reader is clearly shown what a marvel Mary is. There is a complete discussion of the privilege of the Immaculate Conception, of her perpetual virginity and physical integrity, of her intellectual endowments and virtues.

The second part of the book treats of Mary as the mother of all men. It deals with her universal mediation for all men, with the fact that everything Christ merited for us in strict justice Mary merited for us by the merit of becomingness, with her vocation as Co-Redemptrix, and with her role as Mediatrix of all grace. There is a chapter on True Devotion to Our Lady, closely following the thought of Saint Louis de Montfort. The book concludes with an illuminating chapter on Saint Joseph, his eminent sanctity and lofty vocation.

Reading this book requires mental application. Parts of it are hard-going, but all the same amply rewarding. I am quite ready to admit that the author fulfilled his aim of inflaming hearts as well as enlightening minds. We are moved by it to greater devotion to Mary, not by having our emotions stirred up, but by having the wonderful truth unfolded of how immensely lovable God made Mary.

DOROTHY DOHEN

## Christian Father

### GOD IN OUR HOUSE

By Joseph A. Breig  
America Press, \$2.50

Here is a book designed to translate the Gospels and Epistles into terms of everyday Christian living, a task which is performed extremely well. It is meant primarily for the family, but may be read with profit by all who would have a greater appreciation of the fabulous riches to which they fell heir as they received the waters of Baptism.

Mr. Breig converses with Betty and Joe, the oldest of his large and growing brood, unfolding for them the sometimes obscure beauties to be



found in the New Testament. Lest the reader wonder at the apparent precocity of the Breig children's questions, let an oft-times father hasten to assure that surprising is the depth to which a child's theological probings can go.

If the author at times seems unaware of the broad ramifications and the fullness of the Christian social revolution, the defect is more than compensated for by the devastating effectiveness of his attacks on the more obvious causes of social ruin.

If, I say if, he at times appears overly confident of the existence of an abundance of natural goodness in our midst, as in his treatment of the Gospel for Passion Sunday, wherein he tells the kids of how we are outwitting the communists, or that "We go around behaving like Christians without knowing it" (3rd Sunday after Easter), or that (16th Sunday after Pentecost) no matter in what moderns have failed, they have kept faith with fatherliness—Can this be true? Isn't the quantitative and qualitative decline glaring? Will the modern child grow up to *revere* his father? He more than offsets it by his presentation of the Gospel for the 14th Sunday after Pentecost, giving the key to the problem of the survival of the traditionally large Christian family in a society and age at war with it.

And Joseph Breig writes most beautifully, most movingly, with pathos enough to make strong men cry.

ALAN HUDSON

## Spirituality Made Tempting

**WE LIVE WITH OUR EYES OPEN**  
By Dom Hubert Van Zeller  
Sheed & Ward, \$2.00

With a bow of practiced insight and an arrow of potent perception, Father Van Zeller brings the elusive target

of holiness within everyone's reach. There is no smoke or haze here. This is a fine, lucidly written book. Paradoxically at times it is too lucidly written. One gets to the core before he's noticed the apple. But this is neither hat nor halo; the pits are nonetheless edible. In fact, a diet of Father Van Zeller's pits makes a very enjoyable repast. This is especially true of those who have found the Maritain and Marmion menu a trifle indigestible.

This is not to imply that *We Live With Our Eyes Open* is literary hors d'oeuvres. Definitely not. It is a meal complete in itself. And it should be particularly nourishing for those who have decided, a priori, that any book pertaining to holiness is too starchy for their appetites.

The book is comprised of thirty-nine essays ranging in subject matter from Jealousy to Sensitiveness; quite a little space is devoted to Interior Prayer, Mysticism and Asceticism, explaining how one is the natural outgrowth of the other. Father Hubert's crisp style makes for swift reading; consequently you will find yourself re-reading *We Live With Our Eyes Open* to further acquaint yourself with Father's wonderful wisdom. Speaking of sensation and sentiment he says, "They are only the etcetera of love, not the reality." "Is there anything wrong with the book?" you ask. Father Van Zeller answers that in the book. He says the purpose of criticism is to bring out the good in a thing. But yes, there is something wrong with this book. It's too short!

DON CONSIDINE

## Witnesses to the Church

### THE HOLINESS IN THE CHURCH

By Raoul Plus, S.J.

Trans. by Mother Mary St. Thomas  
Newman, \$2.00

An apology is owing our readers for not having sufficiently stressed in our pages the excellence of Father Raoul Plus, S.J. as a

modern spiritual writer who is especially adapted to the apostolate. In France he has had great influence. Most of his works are now available in English. The most widely known is probably *Radiating Christ* but he has written many small volumes, including *How to Pray Always*, *How to Pray Well*, and *The Folly of the Cross*.

Father Plus' particular gift is well illustrated by the present volume. He *contemporizes* eternal principles and doctrines. That means defending the Church against its most formidable and influential opponents, using their own accusations as a starting point. It means opening our eyes to the ways in which grace works in our day. He is at an opposite pole from the secular journalists who see what is happening only in the realms of finance, economics and politics. He also stands in contrast to those theologians who will give the principles but never the modern adaptation, or who play so safe that they ignore everything which is not ancient history, duly canonized.

Father Plus holds that not only does the Church produce saints in our day, as always, but that the crop is even more abundant the last hundred years or so, owing to the evil times. Without anticipating the Church's judgment he cites example after example of Christian heroism, only a few cases of which are generally known. His heroes include priests, soldiers, missionaries, Carmelites, parents, children, martyrs, workmen, hidden souls and eminent citizens. The total effect is almost overwhelming, and tremendously inspiring. And it is not accidental. The author agrees with Jacques Maritain that "Christian heroism will one day become the one and only solution of the problems of life." Has not that day come?

CAROL JACKSON

## The Lord's Day

### SANCTIFICATION OF SUNDAY

National Liturgical Week, Aug. 22-26, 1949

Liturgical Conference, Inc. Conception, Mo.

Price: \$2.00

This is an attractively rendered compilation of all the activities dur-

ing the last Liturgical Conference. A mere look at the names of the participants suffices to vouchsafe for the scholarship and holy zeal with which the subject, sanctification of Sunday, was treated. Many practical suggestions were made.

Sunday is to be restored as the family day of the Lord—for the individual family and for the parish family. Our Holy Father said, "Sunday must become again the day of the Lord, the day of adoration, of prayer, of rest, of recollection and reflection, of happy reunion in the intimate circle of the family." The family is conceived as the basic social unit of society and of the society of the elect that is Christ's Body. That unit is disrupted not only by the contemporary entertainment over the weekend, but unfortunately also often there where it is most vividly effected, at the Communion rail. The widespread practices of children's

Masses and Communion Sundays for different "categories" of parishioners, ought to be reconsidered in the light of the Holy Father's admonition—that the members of the family gather together around this Eucharistic table.

To overcome the secularist pattern of the world we must reconstruct our Saturdays as well as Sundays. Father Jungman from Austria is quoted as explaining that the ancient Church made its great growth without Catholic schools, hospitals, religious orders, but used the method of the Saturday Vigil to effect a Christ-centered life among the faithful and prepare for Sunday.

Recreation appears to be a modern necessity. The field is limitless. Only some aspects are dealt with. The purpose is to *re-create* in Christ body, mind and soul. The individual family and the parish family are important in shaping Saturday's and Sunday's recreation. The real problem begins with our city people, especially the workers. Much more thought must be given to this than has heretofore. I should like to suggest here that more emphasis be put on co-operative efforts. These can supply not only outdoor activities, but also community halls. In everything there should be self-creative activities that liberate us from the commercialized entertainment offered. Visiting can become an art and recreation again. Sunday is the day, the family the primary unit, and the parish a fitting locality, with which to start making our culture conform with our cult.

ERNST FLORIAN WINTER

## Divine Praises

### GOD'S LOVE SONGS

By Dom Rembert Sorg, O.S.B.  
Pio Decimo Press, St. Louis 15, Mo.  
Price: 60c

This splendid essay covers germinally all that is necessary for a profound understanding of the psalms. Written by a monk

steeped in the fullness of the Benedictine liturgical tradition, it has the comprehensive clarity of competent scholarship fired with enthusiastic love. Dom Sorg's whole thesis hinges on the Word, Who is the Utterance of the Father and His Perfect Praise, the Eternal Psalm, as it were, reverberating in the Father's bosom. All the words of the psalms have the Word as their pivot.

The psalms are a school of prayer. Chanting them properly demands the whole man, heart, soul, strength and mind, and thus the psalter is the pre-eminent instrument for fulfilling the first commandment perfectly. Pertinently Dom Sorg suggests: to have them by heart is to have them in the heart. It involves the world of difference between passive recitation and active assimilation, a spontaneous burst of praise and a weak echo. The spiritual meaning of the psalms can best be grasped after a thorough study of their literal meaning which involves knowledge of the historical circumstances under which they were written. This in fact involves knowledge of the whole Old Testament for the psalms are its recapitulation in song. Learning them in this way prevents arbitrary "mystical" leaps and the discipline involved bears its fruit in prayer.

"Wisdom dwells in learned thoughts." This whole essay bears the stamp of one who dwells in the depths in prayer, who "sings with the

Spirit and sings with the understanding," who has not only studied widely but prayed well. This is no peripheral discussion of technicalities in regard to interpreting the psalms but at once sets the mind in focus for the proper attitude at prayer, which is a supernal work effected only by the Spirit of God and transcends our natural faculties as the heavens are elevated above the earth. Dom Sorg's study is so succinct, so sublime that it bears repeated re-readings. It would make an excellent handbook for choir religious.

S. T.

## Recent Revelations

**THE WAY OF DIVINE LOVE**  
By Sister Josefa Menendez  
Newman, \$4.25

On June 11, 1921 Our Lord appeared to Josefa and said, "Remember My words and trust in them. The one desire of My Heart

is to imprison you in It, to possess you in My love, to make your frailty and littleness a channel of mercy for many souls who will be saved by your means. Later on I will reveal to you the burning secrets of My Heart and they will be for the good of many souls. I want you to write and to keep all I say to you. It will be read when you are in Heaven. It is not for your merit that I use you, but that souls may see how My power makes use of weak and despicable instruments."

And thus *The Way of Divine Love* is the fulfillment of Our Lord's wish to have His Message of Love made known to the world. He used Josefa Maria Menendez, a simple, humble Co-adjutrix Sister of the Society of the Sacred Heart of Jesus as the instrument to record His message. During Josefa's life, from the time of her entrance into the convent of Les Feuillants, Poitiers, France on February 16, 1920, Our Lord appeared continually to her and told her of His "appeal for souls." While she lived (1890-1923) no one but her confessor and two mother superiors knew of her extraordinary life. She was completely unknown to her fellow sisters except as a very obedient and humble religious.

She shared in Our Lord's Passion from the crowning of thorns to the carrying of the Cross. Greatest power over her was given to Satan who opened before her the bottomless depths of Hell itself. She was steeped in agony she never before experienced and knew by sharp physical pain what the loss of a soul really means. Upon her return she wrote, "I suffered much but the greatest of my torments was seeing the torment they know because they can no longer love." In all, she visited Hell about one hundred times; her sufferings there rescued many souls from eternal punishment.

She knew not only deep suffering but also complete joy. Her heart was taken from her body and a flame from the Sacred Heart was returned in place of her own heart. Our Lady, Saint John the Evangelist and Saint Madeleine Sophie often appeared to her. Many revelations were made known to her and Our Lord made a special plea through her for His consecrated souls "to live a life of intimate union with Me."

One of the most outstanding things in the book is Our Lord's emphasis on the nothingness of Josefa. He was forever telling her that He chose her as a victim of His Heart because He could not find a more wretched or miserable soul. He told her that in our age He is looking for such victim souls who are miserable and wretched in order to com-



plete His Father's will. The value of the instrument comes not from the instrument itself but from the user who should be God. This message is as pertinent to the lay apostle as it is to the religious.

MAE KENRICK

## Apostle to the Worker

### CATHOLIC RADICALISM

By Peter Maurin

Catholic Worker Books

115 Mott Street, N. Y. C., \$1.00

For those who knew him, Peter Maurin of the Catholic Worker remains in our consciousness as a contemporary saint. It was obvious that he was in the world. Except for his slightness of stature, he could and did fade into any commonplace industrial background. He looked like an "extra" in the Hollywood sense of the term. No danger that he would steal the spotlight from the " heavies." In gnarled hands, lined face, but especially in his anonymity, he typified the manual laborer.

It was equally obvious to his intimates and to the thousands who heard him speak from soap-boxes and university platforms, that he was not of this world. He practiced and preached the dictum, "Our loyalty is to ideas, not to persons." This he claimed as a principle to be clung to by every Christian propagandist. His loyalty to truth was (yes, I must say it) tiring. Those of less constancy than he grew fatigued at his endless devotion to the propagation of the Christian message. He and his mission were one. In him there was no rebellion. You could be certain wherever you might find him that he was about his Father's business.

This book is a fondly and well-set up collection of his "Easy Essays," a form of expression he chose so as to eradicate all academic "trimmings" and state truths as simply as possible. As long as ten years after hearing one of these essays a disciple of Peter's will seize his forehead and say, "Why, that's exactly what Peter meant when he said such and such." This collection of essays represents years of devotion to the practice and theory of "applied theology" (Peter's definition of sociology). He was intimate with Bishops and bums, intellectuals and workers, and thus saw the revelations of the Holy Spirit through all of the co-operating members of Christ's Body. One of the most valuable and unquestionably essential books of our time is available for one dollar.

ED WILLOCK

## Saint Theresa of Lisieux

### STORM OF GLORY

By John Beevers

Sheed & Ward, \$3.00

If there are still people who shy away from devotion to Saint Theresa because they think she is a saint sticky with sentiment, this is their book. It is written expressly to show the heroic strength of the saint's character. This it does not only by a direct effort at emphasis, but also by incorporating some new material, heretofore unpublished. Mr. Beevers has done a nice job. It is a virile book, and interesting reading.

CAROL JACKSON

## The Church Suffering

### PURGATORY

By Martin Jugie, A.A.

Translated by Malachy Carroll  
Newman, \$3.25

The Church's teaching on the doctrine of Purgatory has been expertly and exhaustively dealt with by Father Jugie. The book is detailed in its consideration of both Purgatory

and the means of avoiding it. For the purpose of the book (while not neglecting to urge prayers for the dead) is primarily concerned with the living. By striving to avoid Purgatory we give greater glory to God; we have been called to be perfect as He is perfect.

The first section is devoted to the study of the doctrine of Purgatory examined in the light of theology. Where doctrine is not available the various theological theories are carefully weighed. As in the case of the location of Purgatory—Saint Thomas is quoted as placing Purgatory in such contiguity to Hell that the same fires serve both places. Father Jugie also notes the less tenable viewpoint that persons suffer their Purgatory in the places where they have sinned.

One of the most striking sections is the comparison of Purgatory to a huge terminal, with persons continually coming and going. Each is greeted with the joy of one saved and the sadness of one suffering. It is possible in Purgatory to know and make friends, since it is a society bound by mutual charity.

The second part deals with the means of avoiding Purgatory. Baptism of course is the greatest aid and prerequisite. After that actual martyrdom permits us to enjoy immediately the Beatific Vision. But these are the extraordinary means. God in His infinite generosity has given us many others: frequent Confession, indulgences, Holy Communion and especially the graces of Extreme Unction. Father Jugie stresses the efficacy of having Mass offered for the living, a traditional practice which until recently has been neglected. All of these are protections for a life of sanctity, the means by which we will be sanctified.

The book is excellent as a reference and source of information, but it is especially a book of great consolation in its explanation of the divine interrelationship of mercy and justice.

BARBARA PHELAN

## Folly to the World

### POVERTY

By P. R. Regamey, O.P.  
Sheed & Ward, \$2.50

The facts are common knowledge: water puts out fire, and Christian poverty puts out materialism. It is as simple as Saint Francis and as Catholic as Saint Peter.

Why is there a need for treatises on poverty such as this one if the facts are obvious? Because of our habit of identifying temporal power with the power of the faith. Because of our fear and hatred of failure. Because we have been taught in our schools to excel. Because of our statistical and quantitative norms for reassuring ourselves of the strength of the Church. Because so many Catholics would be horrified at their impoverishment of *being* if they were stripped of their possessions. Because we have limited our families so as to bring up the few children we have properly.



Father Regamey clears these things up nicely. He calls upon Scripture and Tradition, emphasizing the need for material as well as spiritual poverty. Then he deals with the mystical and psychological aspects of poverty of spirit. It's really an excellent job written in the full knowledge of the spirit and the need.

ED WILLOCK

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## Book Notes

The best by far of the Holy Year guides to Rome that we have seen is *A Pilgrim's Guide to Rome* by Harry Weedon (Prentice Hall \$2.75). It is simple, comprehensive and practical, filled with maps, menus, and a thousand little hints and helps, like how to get an audience with the Pope, when and where Mass is said, and what to wear. . . . The first volume of the *Roman Ritual* is ready now (Bruce, \$8.75 with red edges, \$9.75 with gold). It is in English and Latin, a new translation (translated and edited by Rev. Philip T. Weller). This volume is on the Sacraments and Processions. The third volume has already appeared (the Blessings). That leaves one to come, which will be on Christian burial, exorcisms, etc. The set is beautiful. This first volume has a fine introduction by the translator. . . . People are always asking us how to go about Catholic Action. Let them get *The Technique of the Catholic Action Cell*, a pamphlet by Father Anderl and Sister M. Ruth (St. Rose Convent, La Crosse, Wisconsin). It's very practical, with addresses of groups and the complete technique. . . . The final volume of Knox's translation of the Bible has appeared. It is the second half of the Old Testament (Sheed & Ward \$5.00). It would be hypocritical for us to compare it with Douay on the basis of our long familiarity with the Old Testament, for we haven't any long familiarity. However, we expect to. Just dipping in to compare some familiar passages almost developed the habit. It's a book we *must* read—so Monsignor Knox did succeed in his main object. . . . The Carroll Press, Westminster, Maryland, has issued a large and very attractive edition (with some abridgement) of Saint Thomas Aquinas' *Contra Gentiles*, called *Of God and His Creatures*. It is Father Joseph Rickaby's translation and annotation. It costs \$6.50, which seems little for such an elegant volume. . . . Chesterton fans can get a reprint in pamphlet form (for 25¢) of two lectures about Chesterton's significance today (called *G. K. Chesterton*), by Maurice Reckitt, from David Hennessy (The Distributist Bookstall, Stotlers Cross Roads, West Virginia). . . . Sheed and Ward has reprinted John Farrow's *Pageant of the Popes* for the Holy Year. It's \$4.50. . . . A new history-survey of *The Catholic Church in the United States* has been published by Herder. It's the work of Father Theodore Roemer, O.F.M. Cap. It's too encyclopedic for casual reading, but good for reference. . . . Better late than never (there's always a Holy Week next year) to mention *The Paschal Mystery*, by a distinguished liturgical scholar, Father Louis Bouyer, Orat. It's meditations on the last three days of Holy Week (Regnery, \$5.00). . . . Three series of meditations by Father Pierre Charles, S.J. are now combined in one volume, *Prayer for All Times* (Newman, \$3.50).

## About our Writers...

Sister Mary of the Compassion, O.P. was one of the pioneers in the Catholic revival of art in England before she ever came to this country. She is a cloistered Dominican nun in a New Jersey convent.

John Hicks is an accountant in one of the large automobile companies in Detroit.

Ernst Winter's long and active association with apostolic Catholicism began in the Catholic Youth Movement in Germany. He is an intellectual (a post-graduate student) who is a good organic farmer and a craftsman.

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